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SOME NEW BOOKS

ANNALES du Musée du Congo. Ethnographie et Anthropologie. Série III. Notes analytiques sur les collections ethnographiques du Musée du Congo. Tome I., fasc. II. La Religion. Bruxelles: Spineux et C^{ie}, 1906. 4°, pp. 145-316, pls. XXII-LXII.

BATRES, LEOPOLDO. La Lápida Arqueológica de Tepatlaxco-Orizaba. Mexico: Tipografia de Fidencio Soria, 1905. Sm. 4°, 19 pp., 16 pl.

BATRES, LEOPOLDO. Teotihuacán ó la Ciudad Sagrada de los Tolteca. Por Leopoldo Batres, Inspector General y Conservador de los Monumentos Arqueológicos de la República Mexicana. Mexico, D.F.: Imprenta de Hull, 1906. Sm. 4°, 27 p., 4 fig.

BATRES, LEOPOLDO. Teotihuacan. Mexico, D.F.: Imprenta de Fidencio S. Soria, 1906. Sm. 4°, 30 p., 44 pl.; and Appendix, 10 pl. with descriptions.

BOAS, FRANZ. The Measurement of Variable Quantities. (Archives of Philosophy, Psychology and Scientific Method, No. 5. Columbia University Contributions to Philosophy and Psychology, vol. XIV, No. 2.) New York: The Science Press, June 1906. 8°, 2 ll., 52 p.

Contains the introduction to a course on the statistical treatment of biological and psychological measurements, which the author has given for ten years at Columbia University. "The form selected for the demonstration of the principles of measurement of variables was chosen on account of the limited mathematical preparation of students who have devoted themselves to the study of anthropology, biology, and psychology, which made it necessary to avoid, so far as feasible, all application of the calculus."

BOWDITCH, CHARLES P. Mayan Nomenclature. Privately printed. Cambridge: The University Press, 1906. 8°, 11 p.

BOYLE, DAVID. Annual Archæological Report, 1905. Being part of Appendix to the Report of the Minister of Education, Ontario. Toronto: Printed and Published by L. K. Cameron, 1906. 8°, 249 p.

CANTARES en idioma Mexicano. Reproduccion facsimiliaria del manuscrito original existente en la Biblioteca Nacional que se imprime por acuerdo del Sr. Gral. Don Manuel Gonzalez Cosio, Secretario de Fomento, en el taller de fototipia del mismo ministerio, bajo la direccion del Dr. Antonio Peñafiel. Mexico: Oficina Tipografica de la Secretaria de Fomento, 1904 [1906]. 4°, 27 pp. text, 86 ll. facsimile.

FRAZER, J. G. Adonis. Attis. Osiris. Studies in the History of Oriental Religion. London: Macmillan and Co., Ltd., 1906. 8°, xvi, 339 p.

HEWETT, EDGAR L. Antiquities of the Jemez Plateau, New Mexico. Smithsonian Institution, Bureau of American Ethnology, Bulletin 32.

Washington: Government Printing Office, 1906. 8°, 54 p., 1 l., 17 pl. and maps.

INSTITUTS SOLVAY. Travaux de l'Institut de Sociologie. Notes et Mémoires. Bruxelles and Leipzig: Misch & Thron, éditeurs. Sm. 4°.

Contents:

Fasc. 1. Note sur des formules d'introduction à l'énergétique physio- et psychosociologique, par E. Solvay, 1906. (126 pp.)

Fasc. 2. Esquisse d'une sociologie, par E. Waxweiler, 1906. (306 pp.)

Fasc. 3. Les origines naturelles de la propriété: Essai de sociologie comparée, par R. Petrucci, 1905. (xvii, 246 pp.)

Fasc. 4. Sur quelques erreurs de méthode dans l'étude de l'homme primitif: Notes critiques, par L. Wodon, 1906. (36 pp.)

Fasc. 5. L'Aryen et l'anthroposociologie: Etude critique, par le Dr E. Houzé, 1906. (117 pp.)

Fasc. 6. Mesure des capacités intellectuelle et énergétique, par Ch. Henry, avec une remarque additionnelle (Sur l'interprétation sociologique de la distribution des salaires) par E. Waxweiler, 1906. (75 pp., 1 l.)

Fasc. 7. Origine polyphylétique, homotypie et non-comparabilité des sociétés animales, par R. Petrucci, 1906. (viii, 126 pp.)

INTERNATIONALER AMERIKANISTEN-KONGRESS. Vierzehnte Tagung. Stuttgart, 1904. Berlin, Stuttgart, Leipzig: Verlag von W. Kohlhammer, 1906. 8°, 2 pts., lxxxvii, 703 pp., 4 pls.; suppl., 87 pp., 6 pls., chart.

KÖNIGLICHE MUSEEN ZU BERLIN. Verzeichnis der in der Formerei der Königl. Museen Käuflichen Gipsabgüsse. (Prähistorische, Ethnologische und Anthropologische Gegenstände.) Berlin: Herausgegeben von der General-Verwaltung, 1906. 8°, v, 52 pp.

ROUILLARD, EUGÈNE. Noms géographiques de la Province de Québec et des Provinces maritimes empruntés aux langues sauvages. Avec carte indiquant les territoires occupés autrefois par les races aborigènes. Etymologie, traduction et orthographe. Québec: Éd. Marcotte, 82, rue Saint-Pierre, 1906. 8°, 110 pp., map.

ROY, PIERRE-GEORGES. Les noms géographiques de la Province de Québec. Lévis: 1906. 8°, 514 pp.

THURSTON, EDGAR. Ethnographic Notes in Southern India. Madras: Printed by the Superintendent, Government Press, 1906. 8°, viii, 580 pp., 40 pls.

WILL, G. F., and SPINDEN, H. J. The Mandans. A Study of their Culture, Archaeology and Language. Papers of the Peabody Museum of American Archaeology and Ethnology, Harvard University. Cambridge, Mass.: Published by the Museum, August, 1906. 8°, pp. 79-219, 4 maps, 15 pls., 16 figures.

PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE. — Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

GENERAL

A. (G.) Elisée Reclus. (Ymer, Stockholm, 1905, xxv, 325-329, portr.) Biographical sketch, with appreciation of scientific labors.

Andrée (R.) Mythologischer Zusammenhang zwischen der Alten und Neuen Welt. (Globus, Brnschw., 1906, LXXXIX, 89-90.) Brief résumé and critique of Ehrenreich's *Die Mythen und Legenden der südamerikanischen Völker* (Berlin, 106 p., 1905).

B. (Z.) A földrajz halottai 1905-ben. (Földr. Közlem., Buda-Pest, 1905, xxxiii, 407-418.) Treats of geographical necrology for 1905. Brief sketches of A. Bastian, W. T. Blanford, V. B. Dejteri, Comte P. de Brazza, J. Edkins, E. A. Gregory, P. M. Lessar, E. Reclus, E. Richter, F. von Richthofen, Tippoo Tip.

Balfour (H.) President's address. (J. Anthr. Inst., Lond., 1905, xxxv, 13-19.) Discusses activity of the society, publications of members, anthropology in universities, physical deterioration, etc. Advocates the adoption in anthropology of "a binominal, or better still, a trinominal system of nomenclature, combined with a well-organized system of registration."

Bethe (E.) Mythos, Sage, Märchen. (Hess. Bl. f. Volksk., Lpzg., 1905, iv, 97-142.) Discusses the nature and characteristics of myth, *sage* and *märchen*. Dr B. considers a *märchen* to be "the common property of all of the many peoples of Asia, Europe, and at least the North of Africa," — an international being that takes on nationality, so that, whether it be Finn or German, the folk-soul lies in it. The *märchen*

has eternal youth. The *sage* is bound (not free like the *märchen*) to places, customs, times; it tells not of "a king," but of "King Gunther," not of "a castle," but of "Troy castle." It has not the charmingly indefinite "once upon a time." The *myth* can arise from any of the several equally justified roots of religion, cult of the dead, ensoulment of nature, etc., perhaps even fetishism. *Märchen*, *sage*, and myth have all had to do one with another and the web of their interweaving is often most beautiful.

Broomall (H. L.) The significance of errors in speech. (Proc. Del. Co. Inst. Sci., Media, Pa., 1906, I, no. 2, 30-45.) According to the author, the evolution of language is "imitation modified by increasing significance and decreasing effort." From this "errors" arise (many examples are given). Every correct form of language was or will be an error and every error was once correct or represents forms that will sometime be correct. The error is only an error in time. It is the sign of life. By it the living language is distinguished from the dead. English abundantly exemplifies this.

Conybeare (F. C.) Die jungfräuliche Kirche und die jungfräuliche Mutter. Eine Studie über den Ursprung des Mariendienstes. (Arch. f. Religsw., Lpzg., 1905, viii, 373-389; 1906, ix, 73-86.) Treats of the development of the idea (in a mythoplastic age) of the church personified as a virgin, a virgin bride, the first-born of God, the oldest of all things, *domina mater ecclesia*, the spiritual mother of Christ, the bride of God, the bride of Christ, etc. The early hymnology uses these expressions of the church and not of Mary — Mariolatry comes later.

- DeHaan** (J.) Over den dood. (Natuurk. Tijdschr. v. Nederl.-Indie, Weltevreden, 1905, dl. LXV, 61-73.) Discusses views of various philosophers and men of science concerning death, particularly the recent view of Bolk, who distinguishes sexual and somatic death among the higher animals. The natural death of the human being is sex-death.
- Dieterich** (A.) Hermann Usener. (Arch. f. Religsw., Lpzg., 1905, VIII, i-xi, portr.) Appreciative sketch of life and scientific activities (d. Oct. 21, 1905). Among Usener's chief works were: *Kallone* (1867), *Italische Mythen* (1875), *Epicurea* (1887), *Götternamen* (1896), *Sinfaltsage* (1899), *Dreiheit* (1903). Usener was a great philologist and a pioneer in the science of religion.
- Drews** (P.) Das Abendmahl und die Dämonen. (Hess. Bl. f. Volksk., Lpzg., 1905, IV, 176-205.) Treats of the folklore of the Lord's Supper, particularly in regard to its protective power against demons. Nowhere else was the collision of Christian-divine and heathen-demoniacal power so marked as in the Lord's Supper,—fear of profanation of the elements, etc., and the incoming of mortal sin, accidents of handling and partaking, participation of the ungodly and the unworthy, cup and water, etc. Belief in the demon onset has passed largely, but the customs and rules remain.
- Förteckning** öfver vetenskapliga skrifter af professor Hjalmar Stolpe. (Ymer, Stockholm, 1905, xxv, 445-446.) List of scientific writings (37 items, 1872-1904) of the late H. Stolpe.
- Fürst** (K. M.) Om åldersanatomi. (Ibid., 76-89.) General discussion of the growth of the body and its organs according to age—stature, head measurements, internal organs, skeleton, blood, etc. The divisions of life recognized are: childhood (1-15 or 16 years), youth (15-20 or 25), adult age (20-25-45-50), age of regression (50-65-70), senility (70 and over).
- Geddes** (J.) Simpler spelling. (Education, Boston, 1906, xxvi, repr. p. 1-9.) Argues for a "universal alphabet that will be used." With a universal alphabet spelling reform will come of itself. Reforms in other lands are noted.
- Goldstein** (F.) Die Menschenopfer im Lichte der Politik und der Staatswissenschaft. (Globus, Brnshwg., 1906, LXXXIX, 37-41.) Discusses the sacrifice of human beings past and present (ancient Mexican priestly offerings, sacrifices of war-prisoners, cruel punishment of domestic and foreign enemies, criminals, etc., infanticide, sacrifice of widows, slaves, etc.). So far as politics are concerned, according to G. the object of human sacrifice was the punishment in the most cruel way possible of enemies and the spreading abroad of fear, in order to make easier the ruling of the many. Infanticide and slave sacrifices probably served private economic ends.
- Hall** (G. S.) The undeveloped races in contact with civilization. (Bull. Wash. Univ. Assoc., St Louis, 1906, IV, 145-150.) Abstract of lecture. Argues against man as exterminator, the exhaustion and depletion of indigenous populations (e. g. in Congo) by the whites and the making over of others (American Indian) into "a cheap imitation of the white man," the deepening of the color line against the negro, etc.
- Ingenieros** (J.) D'une classification des criminels fondée sur la psychopathologie. (Rev. Scient., Paris, 1906, v^e s., v, 648-651.) Outlines a psychopathological classification of criminals. The divisions are: 1. Moral anomalies (dithimic); 2. intellectual anomalies (disgnosic); 3. volitional anomalies (disboulc). Each of these has three subdivisions: Congenital, acquired, transitory. Besides these three groups there is another including composite types.
- Knapp** (C.) Elisée Reclus. (Bull. Soc. Neuchât. de Géographie, Neuchâtel, 1905, xvi, 310-316.) Biographical sketch and appreciation of chief works of great Belgian geographer and ethnographer.
- Le Double** (M.) L'évolution des os de la face. (Rev. Scientif., Paris, 1906, v^e s., 548-556, 584-590.) Treats of the evolution of the bones of the face in the animal series and in man, variations and abnormalities of growth, monstrosities, etc. Dr L. attributes the slow and progressive reductions in the dimensions of the maxillaries to the struggle between the brain and the jaw, effect of milder manners (choice of food, cooking, etc.) on the size and volume of the teeth; also to hereditary selection.
- Lehmann** (E.) Teufels Grossmutter. (Arch. f. Religsw., Lpzg., 1905, VIII, 411-430.) Treats of "the devil's grandmother" in literature, *märchen*, myths, etc., particularly Teutonic (with analogues elsewhere).

Lombroso (C.) A propos des caractères dégénératifs du crime et du génie. (Rev. Scient., Paris, 1906, v^e s., v, 795.) Note in reply to M. Le Double's remarks in a previous number. Lombroso maintains that physical malformations "are only *external* signs, not corollaries." Genius, with crime and madness, is a branch of the tree of epilepsy—a fertile, even wonderful, product of epileptic degeneration.

v. Luschan (F.) Ueber ein rachitisches Schimpanseeskelett. (Z. f. Ethn., Berlin, 1906, XXXVIII, 115-120, 4 pl.) Describes, with measurements, the skeleton of a male chimpanzee *ca.* 15 years old (long in the Dresden Zoological Garden), the skull and pelvis of which are particularly rachitic. This skeleton is compared with that of a sound adult animal of the same size.

Mantegazza (P.) Il preteso pregiudizio delle razze. (A. p. l'Antrop., Firenze, 1905, XXXV, 303-310.) Critique of Finot's recent volume *Le préjugé des races* (inspired "by the fatal and mad word *equality*"). M. does not agree with Finot's conclusions that "the psychology of peoples demonstrates their mental unity," and "the virtues and vices of a race are but the effects of historical circumstances or of the influence of environment."

— Darwin dopo cinquant' anni. (Ibid., 311-322.) Sums up the results of Darwin's views and influence—the "temple of evolution" has not remained quite as it was built. "Evolution" is too English, too utilitarian, and "natural selection" has been "overworked."

Parsons (Elsie C.) The religious dedication of women. (Amer. J. Sociol., Chicago, 1906, XI, 585-622.) Discusses this topic from the crudest form (wives of the gods among the natives of Guinea) to the modern nun and Protestant church-goer. Author holds that in the phenomena involved "we discover one of the many impressive series of social factors which have contributed so richly to the development of human personality." When woman was a chattel, male ownership kept her chaste, and "now religion seems to safeguard the products of a social means that is outgrown."

Parsons (F. G.) and Box (C. R.) The relation of the cranial sutures to age. (J. Anthr. Inst., Lond., 1905, XXXV, 30-38.) Gives results of examination of 82 skulls, mostly of lower and mid-

dle class English people (from St Thomas Hospital) with respect to ectocranial and entocranial sutures—ages of subjects 17-85. Authors agree with Picozzo as to earlier obliteration in males. The lambdoid closes later than the coronal and sagittal as a rule. Signs of a metopic suture occurred in 6 skulls. Absence of internal obliteration indicates an age below 30, while after 60 all the internal sutures have disappeared. Ectocranial sutures are usually open under 30 and obliteration commences below the stephanion.

Pradel (F.) Der Schatten im Volksglauben. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 1-36.) Interesting discussion of the shadow in folklore,—shadow as soul, under-world of shadows, shadowlessness of spirits and elves, shadow as essential part of man, fear of loss of shadow under the equator (Amboyna, Old Calabar, etc.), correlation of power and strength with shadow, shadow as protective "demon," form of shadow, loss of shadow (Peter Schlemihl cycle), shadow as "haunt," magic connected with shadow (stepping on, urinating on), shadow in oaths and legal lore, defiling of water through shadow, medicinal virtue and evils of tree-shadows, etc., pregnancy caused by shadow of leaf (Tahiti), proverbs and sayings about the shadow, riddles, etc. Widespread is the idea that man's shadow is his soul.

— Kopflose Menschen und Tiere in Mythe und Sage. (Ibid., 37-42.) Gives numerous references to the many and widespread myths and stories concerning headless men (often with head under arm) and animals. Horses in particular appear headless in association with the headless wild huntsmen. Dr P. suggests as sources of such myths not decapitation (the spirit of the beheaded was regarded as headless), but ancient burial customs (separation of head from body before cremation, inhumation, etc.). The idea was then carried over to animals.

Reid (C. A.) The biological foundations of sociology. (Amer. J. Sociol., Chicago, 1906, XI, 532-544.) Dr R. argues that "races evolve only when placed under influences which, because injurious to the individual, weed out the weak and the unfit, and leave the race to the strong and fit." This accounts for tall and robust negroes, fine Chinese race (city-life for ages). Human beings develop under three stimuli: nutrition, use, injury.

Races can be improved only by breeding favorably-varying individuals. There is no reason why we should not rival, and even surpass the Greeks. Improved environment and selective breeding will do it.

Retzius (G.) Hjalmar Stolpe. (Ymer, Stockholm, 1905, xxv, 5-16, 3 fgs.) Appreciative sketch of life, scientific activities, etc., of H. Stolpe, best known by his *Development of primitive ornament* (1890-1891), and *Studies in American ornament* (1896).

Schlaginhaufen (O.) Das Hautleistensystem der Primatenplanta unter Mitberücksichtigung der Palma. (Morphol. Jahrb., Lpzg., 1904, xxxiii, 577-671; 1905, xxxiv, 1-125, 194 fgs.) In this valuable and detailed monograph, based on the investigations of the soles of 330 Simiæ and Prosimiæ and of 365 human soles (European 278, West African negro 51, Papuan 24, Japanese, Chinese, East Indian 12), with examination of all the previous literature on the subject (bibl. 109 titles, pages 608-612), Dr S. presents a thorough-going study of the cutaneous crests and furrows of the sole (the palm also is considered) among the primates and several human races — macroscopic and microscopic aspects, embryology, physiology, topography (in detail with statistics), etc. In certain peculiarities man and the Catarrhine monkeys belong together (e. g., the triradius, t_{13} , never occurring typically in the Platyrrhines). The gorilla, the orang, and the chimpanzee resemble man in diverse ways (which is really nearest cannot yet be determined). In man race-differences occur. The Maya-Indians (Wilder) are more primitive than the West African Negroes (S.). The Papuans of northern New Guinea depart most from the original type. The most primitive elements are the "insulæ primariæ," from which the crests, etc., develop.

Simmel (G.) The sociology of secrecy and of secret societies. (Amer. J. Sociol., Chicago, 1906, xi, 441-498.) Discusses friendship, marriage, secrecy as a sociological technique (e. g., in commerce), reciprocal confidence (protective character), reticence on an objective basis (secret societies of the Moluccas, Gallic druids, etc.), correlation of secrecy and individualistic separateness, gradual initiation, ritual, etc. The secret element in societies is a primary

sociological fact, the secret society is a secondary structure. Secret associations have always had a significant rôle in political aristocracies. The secret society seems dangerous because it is secret.

Singer (H.) Der Stand der geographischen Erforschung der deutschen Schutzgebiete. (Globus, Brnschw., 1906, lxxxix, 77-82.) Résumés recent geographical literature concerning the German colonies and protectorates in various parts of the world.

Starbird (R. S.) The ethnological in Matthew Arnold. (Bull. Wash. Univ. Assoc., St Louis, 1906, iv, 112-121.) Arnold's use of ethnological terms seems a mere rhetorical flourish, but he used this device "because he felt instinctively a fundamental relation between the products of a literary man and the life of that man, between the literary output of an age and some characteristic movement of that age, and between literature as a whole and life as a whole." He hits off easily the distinctive marks of a race. One idea pervades his work — let us perfect our race.

Swift (E. J.) The school and the individual. (Ibid., 122-141.) Protests against "the dominant sin of the schoolmaster, the attempt to make children homogeneous." Cites examples of children who resented direction and coercion.

Tjeenk Willink (H. D.) Mammalia voorkomende in Nederlandsch-Indie. (Natuurk. Tijdsch. v. Nederl-Indie, Weltevreden, 1905, dl. lxv, 154-345.) This valuable monograph on the mammalia of the Dutch East Indies includes notes on the anthropomorphic apes, the Hylobates, Cercopithec, etc. The local names are given. The *maias* (as the Dayaks called the *orang*) constructs a "nest" in the trees in which it sleeps at night — Dr Buttikofer found so many of these as to lead him to believe that the creature sometimes built a new one every night. An index of names is added.

Vram (U. G.) Metodo per determinare l'inclinazione dell'orbita. (A. d. Soc. Rom. di Antrop., 1906, xii, 195-196.) Briefly describes an easy method of finding the horizontal inclination of the orbit.

Warren (S. H.) On the origin of "eolithic" flints by natural causes, especially by the foundering of drifts. (J. Anthr. Inst., Lond., 1905, xxxv, 337-364, 1 pl.) Treats of classes of "eoliths" (battered surfaces, flaked surfaces, chipped edges) and the possible

means of their formation : human agency ; water-abrasion by wave-action ; water-abrasion by streams, rivers and floods ; soil-abrasion ; the drag of ice ; wear and tear on the surface of the ground. The pressure-chipped "eoliths" occur abundantly in hill-drifts of paleolithic age, but are rare in the contemporary valley gravels. W. does not accept the theory of eolithic man, believing these forms to be the result of natural action. Discussion by others, pages 359-363.

Weidemann (A.) Alphabet. (Arch. f. Religsw., Lpzg., 1906, VIII, 552-554.) Notes on the "magic" of the 24 letters, the "mystery" of the alphabet, etc., in Greek and early Christian thought. In the early Coptic period 24 personalities developed out of the alphabet.

Wittrock (K. J. H.) De olika slagen af folkmängdskartor. (Ymer, Stockholm, 1905, xxv, 428-444.) Treats of the different types of maps of density of population.

EUROPE

Abercromby (J.) The chronology of prehistoric glass beads and associated ceramic types in Britain. (J. Anthr. Inst., Lond., 1905, xxxv, 256-265, 5 pls.) Enumerates 37 finds of prehistoric glass beads (particularly ribbed, notched beads of opaque blue vitreous paste) in connection with pottery, etc., in British barrows. The long ribbed and globular vitreous beads (found with cinerary urns with overhanging rims) were imported into Britain ca. 900 (or 800)-600 B. C., during part of the Hallstatt period of central Europe.

Bates (W. N.) A signed amphora of Meno. (Amer. J. Archæol., Norwood, Mass., 1905, ix, 170-181, 2 pl., 6 fgs.) Describes a red-figured amphora bearing the signature of the new painter Meno, an Athenian, not otherwise known, ca. 510 B. C., and trained in the black-figured school. He was possibly the grandfather of Meno, the accuser of Phidias. On one side are Leto, Apollo, and Artemis, and on the other side of the vase a warrior leading horses. The vase is now in the museum of the University of Pennsylvania—it came from some town in Etruria. Meno has some resemblances to Anodicides in style, etc.

Baur (P.) Tityros. (Ibid., 157-165, 1 pl., 1 fg.) Describes a terra-cotta figure (local Theban ware, middle of fifth century, B. C.), now in the Boston Mu-

seum of Fine Arts, "representing one of those mythical combinations of animal and man so peculiar to Greek religious thought"—an ithyphallic goat-man, a demon closely related to the Pan and Satyr type. Only five specimens of the type of this statuette are known (2 from Thebes, 2 from Locris, 1 from Rhodes). An appropriate appellation is Tityros, for the goat-man demon had phallic and other kindred associations.

Beddoe (J.) Colour and race. (J. Anthr. Inst., Lond., 1905, xxxv, 219-250, 2 pl., 1 fg.) Discusses color as a race-mark, drawbacks to its use (change with age, fugitiveness after death, operation of various forms of selection, personal equation), systems of classification, relative values of hair and iris color, effects of geographical situation, migration, etc. The maps of Dr B. show the distribution of color and race in central Europe and in the British Isles (tables of pigmentation). Dr B. regrets "the diminution of the old blond lympho-sanguine stock, which has hitherto served England well in many ways, but is apparently doomed to give way to a darker and more mobile type, largely the offspring of the proletariat, and more adapted to the atmosphere of great cities." The brunet type is not gaining in Scandinavia, but the growth of towns may induce a change. In southern Europe the blond seems to persist only by constant reinforcement from the north. There are reasons for believing that man in Europe had originally red hair.

Biehringer (F.) Die Sage von Hero und Leander. (Globus, Brnshwg., LXXXIX, 1906, 94-97.) Discusses the Hero-Leander legend and its distribution (see also Jelinek's *Die Sage von Hero und Leander in der Dichtung*, Berlin, 1890) in Europe (particularly in Teutonic countries). The legend may be of Indian origin, though this is by no means certain.

Blaschke (E.) Weihnachtsherligeromt ei der Schwenzner Schmiede vor 30 Jahren. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 103-107.) Describes Christmas customs of 30 years ago in Schwenz, district of Glatz.

Bore (E.) Tidsbilder från det forna Gellivare. (Svenska Landsmål, Stockholm, 1904, 27-41.) Notes on folk-life in Gellivare, a parish in the extreme north of Sweden: Fairs in 1860-1870, famine among the Lapps, ecclesiastical festival

in 1890, the catechizing tours of the curé of Gellivare in Karungi.

Brunšmid (J.) Kamenici spomenici hrvatskoga narodnoga Muzeja u Zagrebu. (Vjesn. hrvat. Arheol. Društva, Zagreb, 1905, N. S., VIII, 35-106, 132 fgs.) Describes and figures nos. 58-189 of stone statues, sculptures, inscriptions, etc. (Roman, Greek, etc.) in the Croatian National Museum at Zagreb (Agram).

— Starine ranijega srednjega vijeka iz Hrvatske i Slavonije. (Ibid., 208-220, 8 fgs.) Treats of antiquities (bronze fibulæ, etc.) of the early Middle Ages in Croatia and Slavonia, specimens of which are in the Croatian National Museum.

— Nekoliko nasasća novaca na skupu u Hrvatskoj i Slavoniji. (Ibid., 176-192, 7 fgs.) Treats of nos. 18-25 of numismatic finds (Italian, African, Hungarian, Teutonic, etc.) in Croatia and Slavonia.

Caskey (L. D.) Notes on inscriptions from Eleusis dealing with the building of the porch of Philon. (Amer. J. Archaeol., Norwood, Mass., 1905, IX, 147-156, 1 pl.) Treats of 6 inscriptions and the data to be obtained therefrom. The restorers reproduced the building substantially as it was before its destruction; though the workmanship is Roman, the forms are those of the fourth century B. C., copying the best period of Greek architecture, as was the custom of the age.

Diehl (—) Kleinere volkscundliche Mitteilungen aus Archivalien. (Hess. Bl. f. Volksw., Lpzg., 1905, IV, 206-210.) Treats of St John's day celebration in Dreieich in 1578, cemeteries in 1611 and 1710, votive offerings in 1628, a witch of 1663.

Dieterich (A.) Griechische und römische Religion. (Arch. f. Religsw., Lpzg., 1906, VIII, 474-510.) Résumés and critiques of recent works (1903-1905) relating to Greek and Roman religion, including Harrison's *Prolegomena to the Study of Greek Religion* (Cambridge, 1903), Frazer's *Early History of the Kingship* (Lond., 1905), Reinach's *Cultes, mythes et religions* (t. I, Paris, (1905), de Visser's *Die nicht menschengestaltigen Götter der Griechen* (Leiden, 1903), Bloomfield's *Cerberus, the Dog of Hades* (Chicago, 1905), Foucart's *Le culte de Dionysos en Attique* (Paris, 1904), Decharme's *La critique des traditions religieuses chez les Grecs* (Paris, 1904), De Marchi's *Il culto privato di*

Roma antica (Milano, 1903), Cumont's *Die Mystèrien des Mithra* (Leipzig, 1903), Lucius-Anrich's *Die Anfänge des Heiligenkults in der christlichen Kirche* (Tübingen, 1904), and Politis' *Thesaurus of Modern Greek Folk Ideas* (1904).

Fossum (A.) The theatre at Sikyon. (Amer. J. Archaeol., Norwood, Mass., 1905, XX, 263-276, 2 pl., 3 fgs.) Describes investigations made in the summer of 1898, with restoration of certain parts. The object of one reconstruction was to deepen the stage according to the method adopted at Priene—"it is of Roman origin and may date from the period when Sikyon superseded Corinth in political significance."

Frasseto (F.) Sopra due crani rinvenuti nell' antico sepolcreto di Bovolone veronese attribuito ai terramaricoli. (A. d. Soc. Rom. di Antrop., 1906, XII, 145-153.) Describes two male skulls (indexes, 75.2 and 70.7) in the Florence Anthropological Museum, exhumed in 1876 in the Veronese cemetery of Bovolone, attributed to prehistoric *terramaricoli*, but really Ligurian. Dr F. thinks that the *terramaricoli* were Ligurians, the *terramare* being "stations."

— Crani rinvenuti in tombe etrusche. (Ibid., 155-182, 6 fgs.) Describes, with measurements 15 skulls (3 pentagonoid, 4 ovoid, 8 ellipsoid; 12 male, 3 female) from Etruscan tombs—sutures and special bones are examined in the second part of the article, pages 177-182 (the occipital presents the most variations and anomalies). Dr A. considers the Etruscan (Italy) a mixed people, a view in harmony with linguistic and archaeological facts. Like the Italians, they belonged to the Mediterranean race. They arrived in Italy in the 8th century, B. C. Of the crania here considered 10 have cephalic indexes under 76.

Fürst (C. M.) Skelettfynd i jämtländska grafvar från den yngre järnåldern. (Ymer, Stockholm, 1905, xxv, 372-401, 20 fgs.) Describes, with details of measurements, crania and other skeletal remains of three men and two women from the iron age cemetery at Äs in Jämtland (see *Kjellmark, K.*). Another grave contained the skeletons of two young children. In all 5 males, 3 females, and 2 children are referred to. Of the male skulls two are dolichocephalic, one mesocephalic, the female dolichocephalic. Height (estimated):

- males 1620-1710 mm., females 1500-1580. The dolichocephalic crania represent the characteristic Scandinavian type of the period. The mesocephalic skull resembles the coast-type from mediæval Trondhjem — a mixed, or foreign, element.
- Giuffrida-Ruggeri** (V.) *Elenco del materiale scheletrico preistorico e protostorico del Lazio.* (A. d. Soc. Rom. di Antrop., 1906, XII, 183-189.) Treats of a male skeleton (skull mesocephalic) from an eneolithic grave near Sgurgola, two male skulls from an artificial eneolithic grotto at Cantalupo Mandela (indices 70.97 and 86.54), a male brachycephalic skull from the tombs of the Esquiline, an imperfect male skeleton from Gabii (with excessive development of forearm). The skull from Sgurgola is colored red on forehead and face.
- Cro-Magnon, Grenelle e i loro meticci. (Ibid., 219-221.) Criticizes Houzé's account of the *metis* of Cro-Magnon and Grenelle, said to be represented by the skull from Sclaigneaux. What has really happened in these regions is a mixture of races giving rise to an increase of brachycephals.
- Gobat** (T.) *Un antique nom topographique de Liège, Merchoul.* (Bull. Inst. Archéol. Liégeois, Liège, 1905, XXXV, 141-154.) Discusses the etymology of the local name *Merchoul* in Liège (several derivations have been put forth). The word is not derived from *Matricula*, but, as the form *Merdecoul* indicates, refers to the deposit of human ordure.
- Gusinde** (K.) *Ueber Mundartengrenzen im Kreise Oels.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 86-88.) Gives specimens of the diphthongizing dialect from Great and Little Zöllnig — 5 brief "summer songs," 6 lullabies, and a few superstitions.
- Haas** (A.) *Fünf Sagen aus dem Riesengebirge.* (Ibid., 91-94.) Five short tales (Night-hunter, "Candlestick," Will-o'-the-wisp, Digging for Treasure, the "Bierwétzel") collected in Brückenberg in 1904.
- Hartung** (C.) *Einiges neuere über das antike und das heutige Rom.* (Mitt. d. K.-K. Geogr. Ges. in Wien, 1906, XLIX, 118-136, 2 fgs.) Notes on the forums, the baths of Diocletian, Caracalla, and Agrippa, the Porta Pia (Michelangelo), various palazzi, the Capitol, temple of Vesta, recent excavations at the base of the statue of Domitian, on the Palatine, etc.
- Hastings** (H. R.) *A bronze age "pocket" from Avgo, Crete.* (Amer. J. Archæol., Norwood, Mass., 1905, IX, 271-285, 1 pl. 6 fgs.) Describes an interesting "pocket" of 28 objects (knife-blades, tweezers, hooks, rings of bronze, gems, beads, etc.) of the bronze age (early Mycenaean) found on the hill of Trapezi above the church of Avgo in eastern Crete in March, 1903. They may be part of the funerary objects belonging to the grave (or graves) of the occupants of the "Mycenaean farmhouse" discovered by Miss Boyd in 1901 close to the Avgo church.
- Hellmich** (M.) *Sagen aus den Kreisen Glogau, Falkenberg und Grünberg.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 94-97.) From brief tales concerning the "Feenst-Weiber," devil-stone, "black ditch," water-maiden.
- Hellquist** (E.) *Svenska sjönamn.* (Svenska Landsmål, Stockholm, 1903-1905, XX, 3-610, 1-32.) Exhaustive alphabetic list (A-S) of Swedish lake-names, with historical, etymological, and grammatical notes. A valuable contribution to the literature of geographic names.
- Herrmann** (F.) *Eine Geisterbannung im Schlosse zu Darmstadt, 1717-1718.* (Hess. Bl. f. Volksk., Lpzg., 1905, IV, 167-176.) Describes in detail, with citations from contemporary accounts, excommunications of spirits at the castle of Darmstadt in 1717 and 1718.
- Hippe** (H.) *Volkstümliches aus einem alten Breslauer Tagebuche.* (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 79-85.) Cites from a Breslau diary of 1640-1669 in Latin belonging to the then rector of the gymnasium, Elias Maior, various items of folk custom and belief: Lätare Sunday, Christmas bells, Wandering Jew, exhibitions of dancing bears, horse-races, races of women in 1666, protection of workmen against ill-repute as gallows-makers, etc.
- Hoffler** (V.) *Prehistorijsko groblje u Smiljanu Gospica.* (Vjesn. hrvat. Arheol. Društva, Zagreb, 1905, N. s., VIII, 193-203, 6 fgs.) Treats of the prehistoric cemetery (22 graves) at Smiljan near Gospic and the objects discovered therein — bronze fibulae, coils, bracelets, etc.; amber beads and other ornaments.
- Olovna pločica sa zavjetnim reljefom

- iz Srpske Mitrovice. (Ibid., 118-128, 8 fgs.) Describes a votive relief-plate of lead from Servian Metrovica compared with other like objects of Roman type from Petrovaca, etc.
- Olovna pločica sa reljefom iz Divosa. (Ibid., 204-207, 2 fgs.) Describes a lead relief-plate from Divos.
- Johannson** (P.) Sägner från östra Göttinge. (Svenska Landsmål, Stockholm, 1904, 108-115.) Gives texts of 9 brief historical tales (17th century, relating to Danish-Swedish war), from the district of Söinge in northern Scania. Also "pact between a peasant and the devil," from Emitslöv.
- Kahle** (B.) Der Ragnarökmythus. (Arch. f. Religsw., Lpzg., 1906, VIII, 431-455; 1906, IX, 61-72.) Chiefly a résumé and critique of the views of Dr Axel Olrik as expressed in his *Om Ragnarök* (1902), with notices of subsequent literature of the subject. K. agrees with O. in considering the poem essentially heathen, but differs from him as to the Christian influence.
- Der höchste Name. (Ibid., 556-558.) Points out that the belief in the power of "the highest name" is also found in Old Icelandic literature.
- Karo** (G.) Archäologische Funde und Forschungen. (Ibid., 511-525, 1 pl. 3 fgs.) Treats of Evans' explorations in Knossos, Doerpfeld's in Phaistos, and those of the Italian expedition on the Hagia Triada hill west of Phaistos, itself, the chief objects discovered, graves and buildings examined, etc.
- Kent** (R. G.) The city gates of Demetrias. (Amer. J. Archæol., Norwood, Mass., 1905, IX, 166-169, 3 fgs.) Notes on Thessalian and Magnesian gates of Demetrias (founded ca. 290 B. C.), near the modern Thessalian city of Volo. K. concludes that the main gate of Demetrias was where the city walls once stood; these have now entirely disappeared.
- Kjellmark** (K.) Ett gravfält från den yngre järnåldern i Ås i Jämtland. (Ymer, Stockholm, 1905, XXV, 351-371, 32 fgs.) Describes excavations (4 men's 2 women's, and one child's grave) at a cemetery of the younger iron age near Ås in Jämtland, the objects discovered (iron axes and knives, bells, bit, rings, sword, etc.; bronze buckles, sword-hilt, etc.; bead necklaces; bits of silver, and silver coins — Swedish, Anglo-Saxon, etc., 994-1035), also human remains. See *Fürst* (C. M.).
- Lewis** (A. L.) Prehistoric remains in Cornwall. Part 2, West Cornwall. (J. Anthr. Inst., Lond., 1905, XXXV, 427-434, 2 fgs.) Treats of the "Dance Maen" or "Dawns Maen," a stone circle near Penzance; the "Nine Maidens" at Boscawen-an, three miles from the first; "Lanyon Quoit" and "Chun Quoit"; the "Tregaseal Dancing Stones"; the "Men-an-Tol," on the moors north of Lanyon Quoit, and near it the "Men Scryffys"; the Boskednan circle, the Zennor Quoit; and the "Mulfra Quoit"; the beehive chambers at Chrysoister, Gulval; the Trencrom hill-fort; the subterranean passages and chambers at Carnbrae, and the "Fogou" near the "Dance Maen."
- Mehlis** (C.) Die neolithische Ansiedelung an der Eyersheimer Mühle in der Pfalz. (Globus, Brnshwg., 1906, LXXXIX, 57-59, 11 fgs.) Describes briefly objects found at the Eyersheim neolithic "station" — stone axes (jadeite and syenite), "amulets," pottery fragments (some 70 were found) with little ornamentation. The culture-data here indicate the end of the neolithic period in the region of the middle Rhine (left) and transition to the metal period.
- Nehring** (W.) Die slovenische Volkslieder. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 44-61.) Résumé and critique of Dr K. Strekely's monumental *Slovenske narodne pesmi* (2 vols., Ljubach, 1895-1903), with notices of previous literature of the subject. Professor S's work contains 1006 narrative (epic) and 3722 lyric songs. The epic songs are richer in content and perhaps more varied as to motive.
- Nichols** (M. L.) Geometric vases from Corinth. (Amer. J. Archæol., Norwood, Mass., 1905, IX, 411-421, 6 pl., 4 fgs.) Treats of 16 geometric vases discovered in 1898-1899 near the center of Peirene, "resembling most closely those found in the lowest geometric layer at Eleusis," and belonging probably to the tenth century B. C., immediately post-Mycenæan. This find, according to Miss N., is "one more link in the chain of evidence in favor of the spread of the Dorian influence along the Isthmus into Attica." Nothing Mycenæan has yet been found at Corinth. The style of decoration is very simple.
- Nilsson** (A.) Äril, spis och ugn. (Ymer,

- Stockholm, 1905, xxv, 193-214, 30 fgs.) Treats of hearth, fire-place, and oven, old and new in various parts of Sweden.
- Olbriich** (C.) Die Freimaurer im deutschen Volksglauben. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 61-78.) Résumés German folk-beliefs concerning freemasons. Their "never-ending work to escape death," "magic" attributes, lore relating to symbols of the craft, connection with spirits and with the devil, etc. Old heathen lore has caused much to pass over to the folk-ideas about freemasons, aided by their secret doings and the fact that their great festival day is June 24, St John's day, near the summer solstice and rich in folk-lore and mystic beliefs.
- Pácalá** (V.) A Nagyszeben vidéki resinárók lakóhelye és életviszonyai. (Földr. Közlem., Budapest, 1905, xxxiii, 307-325, 350-367, 13 fgs.) Treats of the life and activities of the people of Resinar near Nagyszeben—dwellings, dress and ornament, weddings, disease and death, funerals, feasts and festivals, agriculture and related pursuits, trade, etc. Old customs and rites are dying out. The "Bethlehem singers" at Christmas and other similar practices at Easter still survive. The wedding ceremonies also are interesting.
- Pugh** (W.) Cockney children's games and chanties. (Grand Mag., Lond., 1906, III, 595-599.) Gives "reminiscences of a writer who was once himself a London Arab, and speaks out of the fullness of knowledge." Most of the chanties are used "as accompaniments to the innumerable variants of 'Kiss-in-the-Ring.'"
- R.** (C.) Prähistorischer Bergbau auf dem Mitterberge bei Bischofshaven. (Globus, Brnswgw., 1906, LXXXIX, 90-92.) Brief account of the numerous remains of prehistoric (bronze and iron age) copper-mining on the Mitterberg near Mühlbach in the Salzburg Alps.
- Renard** (L.) Exploration d'un cimetière franc à Latinne. (Bull. Inst. Archéol. Liégeois, Liège, 1905, xxxv, 155-162, 1 pl., 1 fg.) Brief description of 9 tombs and contents explored by the author and M. E. Dairn-Rigot in 1901-1903 at Chapelle St Maur, Latinne. The cemetery dates from the Frankish period (V-VI century A. D.) and no Christian ornaments or symbols were discovered; the funerary objects were poor and the pottery crude.
- Rapport sur les recherches et les fouilles exécutées en 1905 par l'Institut Archéologique Liégeois. (Ibid., 347-360, 1 pl., 3 fgs.) Brief account of excavations at Ponthoz (Frankish cemetery), Waterscheid (Hallstatt incineration), Fraiture (Belgo-Roman tumulus), Grivegnée (IV-V century A. D.), Vervoz (Belgo-Roman), Java (Frankish cemetery), Herstal (Roman coins), etc.
- Reventlow** (C. D.) Ringsjöfynden. (Ymer, Stockholm, 1905, xxv, 156-172, 13 fgs.) Treats of the finds (flints, axes of stone, implements of horn, pottery, fragments, etc.) at the "stations" on Lake Ring, the inhabitants of which were probably "lake-dwellers," or lived on rafts (a folk of hunters and fishers). No remains of cereals were found, but hazel-nut shells, raspberry-seeds, fruit-stones, etc. They seem to have been "half-nomadic lake-dwellers." Some of the axes are of the type belonging to the older kitchen middens of Denmark.
- Robarts** (N. F.) Notes on a recently discovered British camp near Wallington. (J. Anthr. Inst., Lond., 1905, xxxv; 387-397, 8 fgs.) Describes excavations and lists objects found (cake of copper, earthenware loom-weights and perforated tiles, animal bones, pottery, mealing-stones, flints, partly calcined skeleton of child, remains of cremations, etc.). The fragments of red Samian ware (ca. 100 A. D.) found near by, as well as those of a "late Celtic" (ca. 50 B. C.) pedestal urn, may be much later than the camp itself. The remains are those of "a British camp, probably the headquarters of the Bibroci."
- Rogers** (J. D.) The meaning of ΠΥΡΓΟΣ in two Teian inscriptions. (Amer. J. Archæol., Norwood, Mass., 1905, ix, 422-426.) Argues for some connection between the Teian blocks and the πύργος of the Teian inscriptions. Perhaps these blocks were used for deme lists, and "citizens of a certain tower are not those resident in or near a tower, of the city walls, but those enrolled in the deme register, called πύργος because of its fantastic shape which attracted attention and determined ultimately the popular designation."
- Scholz** (O.) Schlesische Tänze. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 88-91.) Describes peasant dance (minuet), peasant minuet (by four couples), "Tanzt och mit der

Muhme," "O du lieber Augustin," Maidens' dance, from the Jauer district in Silesia.

Schulte (O.) Spottnamen und -Verse auf Ortschaften im nördlichen Oberhessen. (Hess. Bl. f. Voldsk., Lpzg., 1905, IV, 142-167.) Cites the *blason populaire* relating to more than 100 places in northern upper Hesse. Among the types or groups of these names and verses are those attributing droll or foolish things to the inhabitants, those referring to the economic situation of the place, those dealing with the moral qualities of the people, those based on peculiar pronunciations, etc., those nicknames for which no explanation is apparent, those "wandering verses" applied again and again with mere change of name of place, the *blason populaire* of towns and cities, those verses, etc., referring to the various places in a parish, etc. On pages 165-166 examples of incorrect and correct interpretations are given.

Siebourg (M.) Zwei griechische Goldtänien aus der Sammlung C. A. Niessen in Köln. (Arch. f. Religsw., Lpzg., 1906, VIII, 390-410, 2 fgs.) Describes and discusses two gold head-bands with Greek inscriptions from Bêt Djibrin (the ancient Baitogabra) between Jerusalem and Ascalon in Judea. The significance of death-wreaths and the accompanying inscriptions is considered at some length—the inscriptions indicate folk-belief in communication with the dead. Some heathen formulæ have been taken over by Jews and Christians.

Siebs (T.) Ruf, Sang und Spruch beim Aus- und Eintrieb des Viehs. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 97-102.) Treats of the language used to call and drive away cattle, etc., in Seidorf in the Hirschberg district. Specimens of the narrative songs used with the call are also cited.

Stuart (D. R.) Imperial method of inscription on restored buildings: Augustus and Hadrian. (Amer. J. Archæol., Norwood, Mass., 1905, IX, 427-449.) Hadrian "acted with a chivalrous regard for the memory of the founder that matched or even surpassed the respectful attitude of Augustus." S. finds evidence that C. I. L. VI, 31060 cannot be connected with the Palatine Temple of Victory and used as a proof of restoration by Augustus, and that the letters of the inscription of Agrippa on the Pantheon

date back to Hadrian's restoration and no farther.

Svensén (E.) Ordspråk, ordstäv ock talesätt från nordöstra Småland. (Svenska Landsmål, Stockholm, 1904, 42-65.) Gives list in dialect (alphabetic according to chief word) of 500 proverbs, sayings, refrains, figures of speech, riddles, prayers, formulæ, etc., from the northwestern part of the province of Småland in Sweden.

Tonks (O. S.) A new kalos-artist: Phrynos. (Amer. J. Archæol., Norwood, Mass., 1905, IX, 288-293, 5 fgs.) Discusses two fragments of a Greek kylix (belonging to the cycle of the Lesser Masters), with bust of woman, profile to left. These with a British Museum kylix (Stroibos vase) the author considers to be the work of a new kalos-artist Phrynos, whose "love name" was Stroibos.

Usener (H.) Quellenverehrung. (Arch. f. Religsw., Lpzg., 1906, VIII, 559-560.) Cites evidence for Low Saxon spring and fountain cult as late as the second half of the 16th century.

Vasić (M.) Bronsani sud iz Viminacija. (Vjesn. hrvats. Archeol. Društva, Zagreb, 1905, N. S., VIII, 148-158, 4 fgs.) Describes a bronze vessel (bust of young satyr) from a grave at Kostolca, the old Roman colony of Viminacium.

Visor. (Svenska Landsmål, Stockholm, 1904, 66-72, 121-133.) Gives texts of 20 ballads, love-songs, etc., collected chiefly by L. F. Råäf in the district of Ydre, Ostergothland.

Vram (U. G.) Frammenti scheletrici in tombe cristiane presso Niksit, Montenegro. (A. d. Soc. Rom. di Antrop., 1906, XII, 191-194.) Describes briefly with measurements fragments of 3 skeletons from a Christian cemetery at Kocani near Niksit in Montenegro.

Weissenberg (S.) Speise und Gebäck bei den südrussischen Juden in ethnologischen Beziehung. (Globus, Bruchswg., 1906, LXXXIX, 25-30, 5 fgs.) Treats of implements for salting meat and methods of preparing it, use of cooking vessels, hand-washing, meals and meal-times, holiday fare, favorite foods, fasts, baking bread, its forms, etc. (the bird is a favorite motive in Jewish cult and domestic furniture), among the South Russian Jews.

Wigström (E.), **Nyblin** (A. G.), ock **Lampa** (S.) Seder ock bruk från olika

landskap. (Svenska Landsmål, Stockholm, 1904, 116-120.) Notes on Christmas and Easter customs in Scania, Bleking, Närke, and Gottland, peasant wedding and dance in Närke, etc.

Wigström (Eva). Folktrö och sägner. (Ibid., 309-404.) Nos. 906-1313 of brief legends and folk-beliefs from various parts of Sweden.

Wiklund (K. B.) Ortnamnen på 1904 års Norrbottenskartan. (Ymer, Stockholm, 1905, xxv, 90-103.) Discusses the orthography of place-names on the 1904 map of Norrböthnia. Place-names should be written according to the laws of the language spoken by the people proper to the region—Swedish, Finnish, Lapp, as the case may be.

— Språken i Finland, 1880-1900. (Ibid., 132-149, 3 maps.) Discusses, with detailed statistics, the distribution of languages in Finland from 1886 to 1900. During this period the percentage of Finnish-speaking people increased from 85.29 percent to 86.75 percent, the percentage of Swedish-speaking decreasing from 14.32 percent to 12.89 percent, although an actual increase in numbers occurred. The numbers of Lapps rose from 961 to 1,336; Russians from 4,195 to 5,939; Germans from 1,720 to 1,925. There were in 1900 *ca.* 2,000 Gypsies, at least 1,100 Jews, 102 Tatars, some Esths, Polacks, Letts, etc., besides scatterings of various other European nationalities.

Wilke (A. G.) Zur Entstehung der Spiral-Dekoration. (Z. f. Ethn., Berlin, 1906, xxxviii, 1-33, 76 fgs.) Discusses the origin of the spiral decoration on ceramic objects, etc., from prehistoric central Europe, particularly Butmir. The place of origin of this motif was southern Hungary (Transylvania and Butmir in particular); the motif arose through the shifting against one another of concentric semi-circles (the art of central Europe *ca.* 2500 B. C.); this accounts for the appearance of the meander and spiral ornaments in widely separated places having no intercourse with one another.

Zielinski (T.) Hermes und die Hermetik. (Arch. f. Religsw., Leipzig, 1905, viii, 321-372; 1906, ix, 25-60.) In this detailed discussion of Hermes and the origin of Hermetic doctrine, philosophy, cosmogony, etc. (there are three dogmatic layers of Hermetic literature; a higher and a lower Hermetics), the author

comes to the conclusion that "Hermetics spread from Arcadia over Cyrene to Egypt."

AFRICA

Biasutti (R.) "Crania Ægyptiaca."

Esame di 42 crani di Egiziani antichi conservati nella collezione del Museo Nazionale d' Antropologia, Firenze. (A. p. l'Antrop., Firenze, 1905, xxxv, 323-362.) Describes, with details of measurements, 42 ancient Egyptian skulls of diverse provenience (Cro-Magnon type 1, Mediterranean 31, Austro-African 7, nannocephalic 2, brachycephalic 1). The alleged negroid element is discussed. B. concludes that the population of ancient Egypt was very heterogeneous, having in the lowest stratum a notable proportion of "Austro-African" (Bushmanoid) with some traces of nannocephalic, pigmy types. The brachycephalic element, unlike the Cro-Magnon (very old) and the prevailing Mediterranean type, entered Egypt only in the historic period. Other negroid traces are very rare and sporadic. The indigenoussness and development *in situ* of the ancient Egyptians are justified by the African origin of the primitive *fond*.

Binetsch (G.) Beantwortung mehrerer Fragen über unser Ewe-Volk und seine Anschauungen. (Z. f. Ethn., Berlin, 1906, xxxviii, 34-40.) Answers to questions concerning: Name, word for God (*Mawu*), creation-legend (first human beings came from sky in basket), soul (heaven not so good a place as earth for man), spirit, love and worship (sacrifices, etc.), idols (provincial, town, house; good and bad spirits), sorcery, rain-making, sacred animals (leopard, hyena, crocodile, dog, cat; with some tribes sheep, goat, and white-tailed black monkey), mystic ceremonies, witchcraft.

Dennett (R. E.) Notes on the philosophy of the Bavi. (J. Anthr. Inst., Lond., 1905, xxxv, 48-55.) Treats of cosmological ideas (everything is a manifestation of *Nzambi*), temporal ideas (months, seasons), the categories (6—water, earth, fire, motion, fruitfulness, life), the sacred groves (6 groups of 4 each, corresponding to the categories). The author believes that "beyond fetishism . . . there is a higher form of religion among the Bairli (of Luango), which is connected with certain symbols in the form of: (1) sacred groves, (2) sacred lands and rivers, (3) sacred trees, (4)

sacred animals, (5) omens, and (6) the seasons." There are six sets of 24 symbols each.

Fritsch (G.) Die Buschmänner der Kalahari von S. Passarge. (Z. f. Ethn., Berlin, 1906, XXXVIII, 71-79.) Critique (severe in places) of Passarge's article on the Kalahari Bushmen in *Mitt. a. d. deutschen Schutzgebieten* for 1905. Dr F. believes that the so-called ancient and mighty Bushman kingdom of Chief "Dukúri" belongs to the realm of fable. The hair system of the short primitive peoples of central and southern Africa is considered (embryonal vestiges, etc.).

Gentz (Lt.) Die Bureneinwanderung nach unseren deutschen Kolonien. (Globus, Brnshwg., 1906, LXXXIX, 53-55.) Discusses recent Boer immigration into German South Africa. A great Boer settlement in Madagascar was planned, but not favored by the French government.

Gottschling (E.) The Bawenda: a sketch of their history and customs. (J. Anthr. Inst., Lond., 1905, XXXV, 365-386, 1 pl. 1 fig.) Treats of name (people of Wenda, their former home); history (European settlers not allowed previous to 1872; kingdoms, chiefs); nationality (author speaks of mixture of Asiatic blood), appearance and character, habits of life (dwellings, food, drink, etc., sleeping, agriculture, pastimes, trades, war); curriculum, vitæ (birth, education, declaration of manhood and puberty, engagement and marriage, family life, daily routine of work, meals, pleasures, illness, death and burial); tribal constitution (royalty, power of chief, taxation, division of country); administration of justice (courts, punishment, peculiar laws); religious customs (gods, priests and witch doctors, places of worship, sacrifices and prayers, superstitious customs); knowledge of nature and natural phenomena (astronomy, time-reckoning, meteorology, geology, botany, zoölogy, etc.); proverbs and adages (author possesses ca. 600); language (clearly Bantu, but a distinct dialect of the stock).

Grant (W.) Magato and his tribe. (Ibid., 266-270.) Brief sketch of Magato, called by Europeans the "Lion of the North," paramount chief of the Mavenda in 1894, and his people (circumcision-rites, houses, animal-killing, social code, counting, religion — no superstitious

ideas concerning snakes—"bride purchase").

Hall (R. N.) Stone fort and pits on the Inyanya estate, Rhodesia. (Ibid., 92-102, 2 pl., 4 figs.) Gives descriptions, plans, and measurements. Remains of old aqueducts and hill terraces occur in large numbers throughout Inyanya — the former are said to be "a marvel to all modern engineers who inspect them." These remains "have no similitude whatever to the remains of ancient buildings found in any other part of Rhodesia." Many of the trees found in this area "are not indigenous to S. E. Africa."

Härtter (G.) Sitten und Gebräuche der Angloer, Ober-Guinea. (Z. f. Ethn., Berlin, 1906, XXXVIII, 40-51.) Treats of protective ceremonies for infants, naming, visit of mother to fetish-priest, determination of what ancestor is incarnated in child, education, marriage (seclusion of bride, concubinage, wedded life and widowhood), sickness and disease (caused by spirits), and their cure — bay sorcery, death and burial, punishment of spendthrift heirs and debtors (nephew inheritance obtains), etc.

— Der Fischfang im Evheland. (Ibid., 51-63.) Describes fishing in sea, lagoons, rivers — much of their knowledge of the art has been derived from the natives of Accra and the Fantis (also from the Europeans). Implements used are hooks (introduced by Europeans), spears, several varieties of nets, basket-trap, etc. Water-poisoning is also in use. At pages 62-63 is a list of the Eshve names of edible and inedible fishes.

— Spiele der Evheer. (Ibid., 64-70.) Describes *kpendeshia* (a stone-passing and guessing game for children; *patapre* (a word-game), *afutiti* (a leaping over obstacles), *miarwo 'veve miele* (a breaking into a circle game), *ve* or *didada* (gambling game with fruit thrown on mat), *hodada* (played with 4 cowrie-shells), *atidada* (something like German "Mühlezieben"), etc. Of games of foreign origin are noted cards and a ball-game.

Klose (H.) Musik, Tanz und Spiel in Togo. (Globus, Brnshwg., 1906, LXXXIX, 9-13, 71-75, 13 figs.) Treats of the war-drums of the Ewe, the fetish-drums of the great idol Wurupong in Kunya, their uses and the dances connected therewith, the signal drums and their "language"; the drums of Ho adorned with trophies of human skulls,

traveling Hausa dance girls and singers, etc.; the war-drums of the Hausa; the drums and other musical instruments, "bands," etc., of the people of Bassari; the mask-dance of the Anago, gambling games and songs of various sorts (particularly the *adi*), children's games, etc.

Loir (A.) *L'alimentation des indigènes*. (Rev. Scient., Paris, 1906, v^e s., v, 590-592.) Dr L. thinks (he saw the Kaffirs of S. Africa in 1902) that "the deplorable condition of these natives is due to defect of alimentation" — something like beri-beri or scurvy is epidemic among the coolies. Sudden changes in food and modes of nourishment are dangerous for these people. Mine and prison fare soon kill them, or nearly so. The native *menu* is always best.

Myers (C. S.) Contributions to Egyptian anthropometry. II. The comparative anthropometry of the most ancient and modern inhabitants. (J. Anthr. Inst., Lond., 1905, xxxv, 80-91, 6 curves.) Discusses measurements and indices, variability, frequency-distributions, correlation, of prehistoric skulls from Nakada and the heads of fellahin conscripts from Kena and Girga, "living under similar conditions and in the same region of the valley of the Nile as did their Nakada ancestors about 5000 B. C. M. concludes that "there is no evidence that the 'prehistoric' and the modern population of southern "Upper Egypt differ in physical measurements." The homogeneity of the Egyptians there is the same as it was 7000 years ago.

Randall-MacIver (D.) The manufacture of pottery in Upper Egypt. (Ibid., 20-29, 6 pl.) Describes the three kinds of pottery (hæmatitic, painted, household — the first, original in Nubia; the second, confined to two or three places between Assuân and Keneh; the third, manufactured everywhere north of Assuân but foreign to Nubia) chiefly made in Upper Egypt to-day. Comparison with ancient Egyptian pottery is reserved for another article. The processes of making are noted with some detail.

Reinsch (P. S.) The negro race and European civilization. (Amer. J. Sociol., Chicago, 1905, xi, 145-167.) Discusses race-mixture, type of civilization, social organization, slavery, lack of mechanical arts ("greatest deficiency of the negro race"), rudimentary art-sense, expertness in oratory with rich folklore, fetishism (intellectual life chiefly taken

up with this). Low stage of culture among African negroes "due rather to social, political and climate conditions than to the physiological, personal incapacity of the negro." The "missionary-made" man is not the ideal. An economic foundation for African culture is necessary; in creating this European influence may succeed, but permanent bondage under the whites is the wrong way.

Schenk (A.) Note sur dix crânes du Congo Français. Tribu des Yeveng; race des Fang. (Bull. Soc. Neuchât. de Géogr., Neuchâtel, 1905, xvi, 296-303.) Brief description, with measurements, of 10 Fang skulls (6 male) from the Yeveng tribe in French Congo, collected by Father Trilles. All are dolichocephalic.

Torday (E.) and **Joyce** (T. A.) Notes on the ethnography of the Ba-mbala. (J. Anthr. Inst., Lond., 1905, xxxv, 398-426, 3 pl.) Treats of migrations, resemblances between the Ba-Mbala (a Bantu people of the Inzia-Kwilu region) and the tribes of Portuguese West Africa, clothing and ornament (red body-painting, scarification at puberty, tattooing simple and rare), food (salt used as money; geophagy and cannibalism common; drunkenness a sign of wealth), fishing and hunting (rather poor shots), crafts (basketry learned from the Ba-Yanzi, pottery made by women, metallurgy, house-building, etc.), trade (shell-money, markets, credit-system), social organization ("communism with a strong flavoring of anarchy"; unit is village community, with chief holding position by wealth; *muri*, a special class; marriage, child and adult), slavery (three-fourths slaves), property (renting of land unknown), education and psychology (children precocious, geographical knowledge and memories good, arithmetic poor), message-arrows, music (no foreign songs sung), justice (= "palaver" — round this their whole life centers), war, poison ordeal, death and burial (children before puberty, plants, food, and weapons have no soul), religion (*moloki* a malevolent being; mapuans, fetishes), reproduction, abnormalities, language (vocabulary, pages 421-426).

Traeger (P.) Die Troglodyten des Matmata. (Z. f. Ethn., Berlin, 1906, xxxviii, 100-114, 17 figs.) Account of visit in 1903 to the troglodytes of the Matmata mountains in south Tunis,

their houses, dress, physical characters (projecting ears are possibly due to head covering), customs, etc. The inhabitants represent Arabized (clothing, customs, speech) Berbers. The houses number 200 with a population of some 1200. Hamy seeks to identify the houses of Médinine with Sallust's *mapalia*. In any case these cave-dwellings are very old.

Trilles (H.) Proverbes, légendes et contes Fang. (Bull. Soc. Neuchât. de Geogr., Neuchatel, 1905, xvi, 49-294 pp., 5 pl.) In this interesting and rather comprehensive monograph Father Trilles, after an ethnographic introduction, treats of proverbs and sayings (67-111), religious legends and origin-myths (128-170), nature-myths (170-180), wonder-tales (180-205 — giant and dwarf stories abound), animal-stories (205-246 — the tortoise and elephant cycles), moral tales (247-284). In all, the French texts of 34 legends and tales are given, and at pages 287-294 native texts with interlinear translations of four. The proverb is Fang philosophy, history, morals, religion (e. g., "to live with one's wife's relatives is to become a child again"). Meal-time (6 p. m.) is the story-hour. The tale-tellers are wandering bands and old men. The animal-tales have two cycles, that of the tortoise, typifying the wisdom of the little, and that of the elephant, typifying the wisdom of the big. The Fang are a fine African people of Bantu stock, cannibals, but eating only prisoners.

Villattes Forschungen in der Sahara. (Globus, Brnshwg., 1906, LXXXIX, 55-57, 1 fig.) Résumés briefly the explorations of N. Villatte, the scientific member of the Sahara expedition (1904) of Captain Laperinne in the region toward the Niger. At the wells of Timissao was found a grotto with Tamashek inscriptions and drawings of animals (cattle, camels, ostriches).

Wheelwright (C. A.) Native circumcision lodges in the Zoutpansberg district. (J. Anthr. Inst., Lond., 1905, xxxv, 251-255.) Describes the "lodges" or "schools" (there are three grades of teachers with different functions) as observed among the Bavenda in 1904, and the ceremonies in connection therewith. They were originally held in April or May at intervals of five years. Native public opinion drives many to submit to the rites (great secrecy is maintained)

and many Christian natives break away from the mission stations to join the "schools," which usually last three months.

White (F.) Notes on the great Zimbabwe elliptical ruin. (Ibid., 39-47, 6 pl.) Author gives results (descriptions, measurements, etc.) of survey made by him in 1903, compared with the data of Bent and Swan, etc. W's observations throw out altogether the "cubit theory" of Bent and Swan and show how little foundation there is for the view that the builders were Semitic (Arabs), and that sun-worship had here reached an advanced stage. The plans of the builders, whoever they were, "are quite wanting in symmetry or in evidence of careful design."

Willoughby (W. C.) Notes on the totemism of the Becwana. (Ibid., 295-314.) Treats of words used to express the totem idea, tribal totems, animal totems (especially crocodile and hare), cattle in Becwana life and customs (ox sacrifice, etc.), purification of warriors, marriage ceremonies, prerogatives of chiefs, children's play, oaths, plant and cereal totems, New Year's purification, etc. W. states that though every Becwana tribe has its present-day totem (and every small boy knows what his tribal totem is), yet it is decadent, and these totems have practically no influence upon their great rites and everyday customs. The central place in all the ritual of the greater ceremonies is taken by cattle. The most valuable evidence for plant-totems (veneration of *lerôtse* and Kaffir-corn) is to be found in the initiation ceremony for girls.

ASIA

Adachi (B. und Y.) Die Handknochen der Japaner. (Mitt. d. Med. Fac. d. K.-Jap. Univ. zu Tokyo, 1905, vi, 349-375, 6 pl.) In this eighth contribution to the anatomy of the Japanese, Dr and Mrs A. give the results of their examination of the bones of the hand of 25 adult Japanese (m. 15, w. 10) and 10 adult Europeans (m. 4, w. 2, ? 4) — the various bones are studied in detail, with measurements. The hand-bones of the Japanese are shorter and proportionally thicker than those of Europeans; the articular surfaces are more curved, more extended, more rarely split, etc. (the articular surface is more curved and ex-

- tensive in women); the basal and terminal phalanges are relatively long, the metacarpal and the middle phalanx shorter in Japanese hands; the terminal phalanx is slimmer and more pointed. Slimness or thickness of hand and finger bones cannot be explained as being due to work, though the differences in articular surfaces doubtless are. The fine work, however, of the Japanese is more a product of experience than of particular finger-forms. So, too, perhaps the stiff European hand. Japanese children can often press their fingers back to touch the fore-arm.
- Brockelmann** (C.) Ein Tieropfer in der georgischen Kirche. (Arch. f. Religsw., Lpzg., 1906, VIII, 554-556.) Calls attention to the fact that (as noted by the Patriarch Macarius of Antioch in 1671) the sacrifice of animals lasted in the Georgian churches till far on in the seventeenth century.
- Butler** (H. C.) Preliminary report of the Princeton University expedition to Syria. (Amer. J. Archæol., Norwood, Mass., 1905, IX, 389-400.) Brief account of investigations of 1904 at Bosra, Si', Umm idj-Djimal, the 'Ala country, il-Andarin (the ancient city of Androna), Kerratin (almost as extensive as il-Andarin), the group of towns in the northern end of the Djebel Bārishā, etc. Hundreds of inscriptions were copied, squeezes of architectural details made, also hundreds of photographs.
- Dhorme** (P.) La terre-mère chez les Assyriens. (Arch. f. Religsw., Lpzg., 1906, VIII, 550-552.) Points out traces in cuneiform texts of the tradition of the earth-mother among the Babylonians and Assyrians (e. g., in part of the myth of Ea and Atarhasis).
- Falk** (A.) Om utvecklingen af kändnaden om Kaspiska hafvet. (Ymer, Stockholm, 1905, XXV, 36-75.) Sketches the development of our knowledge of the Caspian sea, from the time of the geographer, Hecatæus of Miletus, down.
- Fraenkel** (S.) Aus orientalischen Quellen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1904, H. XII, 42-44.) Cites from various authorities data concerning the "fire ordeal" and "witchcraft" in Arabia.
- Karutz** (R.) Von Buddhas heiliger Fusspur. (Globus, Brnschw., 1906, LXXXIX, 21-25, 45-49, 1 fig.) Résumés data concerning the sacred footprints of Buddha in various parts of India (some are not reputed to be old; the famous one of Ceylon is "father" of many). Also detailed description of an ebony plate copy (now in the Lübeck Ethnological Museum) of the footprint according to Siamese symbolic lore (108 figures are on it).
- Littmann** (E.) Inscriptions. (Amer. J. Archæol., Norwood, Mass., 1905, IX, 400-410.) Treats briefly of the inscriptions collected by the Princeton University expedition of 1904 in Syria—Latin 45, Greek 776, Nabatean 105, Safaitic 1,295, Syriac 65, Arabic 138, Hebrew 1. Many of the Latin, Greek, and Nabatean inscriptions are epitaphal and funerary. The new Safaitic inscriptions add much to our knowledge of the life and language of the ancient northern Arabs (new names of deities and tribes occur).
- Peters** (J. P.) The palace at Nippur Babylonian, not Parthian. (Ibid., 450-452.) Criticizes views of Hilprecht and Marquand. P. considers the palace Parthian, ca. 1200 B. C. Greek (Mycenæan) influences are apparent in the architecture.
- Robinson** (D. M.) Greek and Latin inscriptions from Sinope and environs. (Ibid., 294-333.) Reproduces and discusses 79 Greek and Latin inscriptions and 17 others from elsewhere mentioning Sinopeans—about one-half were discovered by the author in 1903. These consist of inscriptions on vase-handles, dedications, on sarcophagi, gravestones, etc. The 8 Latin inscriptions are new.
- Rose** (H. A.) Hindu pregnancy observances in the Punjab. (J. Anthr. Inst., Lond., 1905, XXXV, 271-278.) Treats of Hindu "rites, some of which appear to be relics of an old custom of re-marriage during the first pregnancy"; strict taboo on first menstruation after marriage, observances at mid-pregnancy, the *kanji* and *dewā-dhāmī* of the seventh month, the ceremonies of the eighth month (*athvānsā*, *māwālī*), taboos during eclipses, rites to avoid abortion.
- Muhammadan pregnancy observances in the Punjab. (Ibid., 279-232.) Treats of the observances of the seventh month (*satwahin*, *satvānsā*) and ninth month (*naumāsā*). In Delhi many elaborate customs (some borrowed from the Hindus) connected with pregnancy survive. Thin milk in the mother's breasts presages a boy. Many food taboos exist.
- Volland** (Dr) Bilder aus Armenien und

Kurdistan. (Globus, Brnschw., 1906, LXXXIX, 41-44, 7 fgs.) Notes on the *tells* of the plain of Charput, ruins of old Malatia; modern Malatia and Charput.

INDONESIA, AUSTRALASIA, POLYNESIA

Foy (W.) Australien, 1903-04. (Arch. f. Religsw., Lpzg., 1906, VIII, 526-549.) Reviews and résumés of literature: Spencer and Gillen's *The Northern Tribes of Central Australia* (Lond., 1904), Howitt's *The Native Tribes of South-East Australia* (Lond., 1904), and various articles by Mathews, Roth, Clements, Peggs, and others.

Giglioli (E. H.) Il tavau danaro o valuta di penne rosse dall'Isola Deni o S. Cruz, Melanesia. (A. p. l'Antrop., Firenze, 1905, XXXV, 389-392, 1 fg.) Describes from specimens in the museum in Florence the *tavau*, a sort of "money" of red feathers, in use on the island of Sta Cruz, Melanesia. This "money" is kept wound on two bark rings, the feathers being attached to a body made from strips of pandanus leaves; various ornaments of shell, pieces of mother-of-pearl, etc., are attached. The ornamented part is 8 mm. long and 57 mm. wide.

Haddon (E. B.) The dog-motive in Bornean art. (J. Anthr. Inst., Lond., 1905, 113-125, 19 fgs.) Discusses the dog-motive in the tattoo-patterns, bamboo-carvings, etc., of the Bahau-Kenyah-Kayans, etc., of Borneo, and the modifications of it by the Kalamantan, who have absorbed some of their culture. Mr H. thinks this motive originated with the Bahau-Kenyah-Kayans and was carried with them in their migrations—in Sarawak the dog's head appears conventionalized as a rosette. Among the Kalamantans the dog-motive is looked upon as a prawn; by the Ibans of Rejan as a scorpion.

Lang (A.) The primitive and the advanced in totemism. (Ibid., 315-336.) Discusses the question whether the Central and Northern Australian tribes (as Professor Spencer believes), or those of S. E. Australia on the Murray and Darling rivers are "the most primitive (the word does not refer to material progress) in religion and in social organization." L. holds that the totemism of the Central Australian Arunta, *contra* Spencer, is not at all primitive, but has been modi-

fied by the stone amulet and reincarnation belief.

Lasch (R.) Ein neuer Beitrag zur Kunde der Eingeborenen Westaustraliens. (Mitt. d. k.-k. Geogr. Ges. in Wien, 1906, XLIX, 137-141.) Résumés the data (furnished by Robert Austin) in W. E. Roth's "Notes of Savage Life in the Early Days of West Australia" (*Proc. Roy. Soc. Qnsld.*, 1903, XVII pt. 2, 45-69), relating to physical characters, disease, hunting and fishing, food, moral ideas, education and disposition, death and spiritism.

Ling Roth (H.) Tatu in the Society islands. (J. Anthr. Inst., Lond., XXXV, 283-294, 3 pls.) General description, instruments and pigments used, age at operation, method of tatu, origin of the custom (for women it is a mark of puberty and for men a seal of manhood and the performance of duties), the decay of the art (due to the missionaries).

Mathews (R. H.) Sociology of some Australian tribes. (J. & Proc. R. Soc. N. S. W., Sydney, 1906, XXXIX, 104-123.) Treats of the Wombaia of the Northern territory, the Wongaibon on the Lachlan river, Barkunjee of western New South Wales, the first more in detail (subdivisions, marriage-sections, marriage-sequences and progeny-names). Mr M. is of opinion that "neither promiscuous intercourse of the sexes, nor . . . 'group marriage' have ever existed among the social institutions of the aborigines of Australia." Also "the divisions into cycles, phratries, and sections have not been deliberately formulated, with intent to prevent consanguineous marriages and incest, but have been developed in accordance with surrounding circumstances and conditions of life." He criticizes Spencer and Gillen's and Howitt's recognition of "two exogamous groups," substituting therefor two principal divisions. Among the Wongaibon, Barkunjee, etc., "exogamy is entirely absent."

— Ethnological notes on the aboriginal tribes of Queensland. (*Proc. and Trans. Roy. Geogr. Soc. Austral.*, Brisbane, 1905, XX, 49-75). Treats of the sociology of the Wonkamurra, Murawurri, Badyeri (at pages 55-65, grammar and vocabulary), Inchalachee, succession of totems, etc. Also in reply to "grossly inaccurate statements of Professor Baldwin Spencer," Mr M. again emphasizes

devolution of section names through the mother, and the absence of exogamy.

— Ethnological notes on the aboriginal tribes of Western Australia. (Ibid., 1904, XIX, 43-72, 2 pl.) Treats of rock carvings and paintings (on Depuch island there are hundreds of carvings), organization (several systems — the *tuar* the most primitive), initiation ceremonies, superstitions (prowling malevolent spirits, food-supply ceremonies, serpent monsters, man-stealing creature, delaying darkness, stopping rain, etc.), language (brief vocabularies from Roeburne district and Lower Fitzroy river).

— Ethnological notes on the aboriginal tribes of New South Wales and Victoria. (J. R. Soc. N. S. W., Sydney, 1904, XXXVIII, 203-381). This article, with some additions, has been reprinted (Sydney, 1905, XIV, 183, 4 figs.). It contains a mass of information concerning sociological and marriage institutions, language, food regulations, sorcery and magic, initiation and other ceremonies, mythology, and folklore (some 20 tales, pages 135-174, 177-183), etc. The bibliography (pages ix-xiv) shows Mr M. to have published 95 different articles relating to the Australian aborigines. The *pirrimbir* or "avenging expedition" of the natives of S. E. New South Wales is described by the author for the first time (pages 37-50) with some detail. At page 103 we learn of the existence among many tribes of "a hybrid tongue or jargon, comprising a short code of words, by means of which a mother-in-law can carry on a limited conversation in the presence of her son-in-law, respecting some of the events of daily life." Some sections of this monograph, the author expects, "will completely revolutionize all the old school notions respecting the organization of Australian tribes," and, "it will be evident that the old women's yarns about 'marriage by elopement,' 'marriage by capture,' and 'group marriage' are practically impossible as fundamental matrimonial laws in aboriginal society."

Roth (W. E.) Notes on government, morals and crime. (N. Queensld. Ethnogr. Bull., No. 8, Brisbane, 1906, pp. 12, 4 pl.). Treats of assembly of elders, camp council, rights and powers of individual, sex relations, obscenity (sodomy, masturbation, bad language) laziness, falsehood, gluttony, respect for old age, treatment of non-tribesmen, saluta-

tion (kissing fairly rare; much formality), trespass, inheritance, crimes against the person and against property, property-marks and "message-sticks," expiation. The "message-sticks" are discussed in detail, with many figures. Dr R. believes that "the marks on the so-called 'message-sticks' do not convey the slightest intimation of any communication." They merely accentuate the *bona fides* of the messenger.

Stephan (Dr) Anthropologische Angaben über die Barriai, Neupommern. (Globus, Brnschw., 1906, LXXXIX, 14-15, 1 fig.) Describes, with table of measurements, three Barriai young men (20-23 years) from New Pomerania. Cephalic indices, mesocephalic and dolichocephalic; stature of tallest, 1700; of shortest, 1595 mm.

Thomas (N. W.) Australian canoes and rafts. (J. Anthr. Inst., Lond., 1905, XXXV, 56-79, 3 pl., 2 figs.). This valuable article, with abundant bibliographical references, discusses types, distribution, construction and furnishings, use and methods of propulsion, etc., of the bark canoes, dug-outs, logs and rafts used for navigation by Australian aborigines. In the west and south navigation and even swimming are said to have been unknown. A list of canoe-names is given (73-77). The one-piece bark canoe is probably original in Australia; the sewn-bark type, limited to the northern region, may have been imported; the dug-out of the Blue mountains is probably native; the out-rigger is of Papuan origin. T. thinks the Tasmanians reached that island by canoes (they resemble the Seri balsas), not by land.

AMERICA

Bourne (E. G.) The travels of Jonathan Carver. (Amer. Hist. Rev., N. Y., 1906, XI, 289-302.) Discusses the life and activities of Carver, the character and sources of his famous book of travels, suspected as early as 1789 of being a mere compilation. Prof. B. is of opinion that the evidence here presented makes it clear that "the *Travels* of Jonathan Carver can no longer be ranked as an authentic record of the observations of the supposed author. In its present form the *Travels* is the work of the editor, Dr. John Coakley Lettsom, who was a voluminous and facile writer and the charitable friend of Carver."

- Bushee** (F. A.) *Communitistic societies in the United States.* (Polit. Sci. Q., Boston, 1905, xx, 625-664.) Critical historical study of the various groups (Owenite, Fourierite, recent socialistic and communistic, religious, etc.) of communistic societies in the United States, 1732-1900, their origin, and the causes of their successes and failures. Lack of elasticity needful for the free play of individual desires is a marked cause of non-success. Dr B. has noted about 100 of these attempts at communistic life in the United States.
- Bushnell** (D. I., Jr) *Appunti sopra alcuni oggetti dell' America del Nord esistenti nel Museo Antropologico di Firenze.* (A. p. l'Antrop., Firenze, 1905, xxv, 363-382.) Describes various ethnological objects from North America now in the Anthropological Museum in Florence: Grooved stone axes, celts, "banner stones," other stone objects, chipped stone implements, disks, pipes (Sioux and Ojibwa), pottery fragments, hats (Haida), moccasins (Algonquian, etc.), ornaments and decorations in skin, etc., knife-sheaths, wampum and bead-work, lacrosse-racket (Ojibwa), ornaments, etc., of the missionary era (Tadousac). See also *American Anthropologist*, 1906, N. S., VIII, 243-255.
- Friederici** (G.) *Der Tränengruss der Indianer.* (Globus, Brnswchw, 1906, LXXXIX, 30-31.) Treats, with numerous references to literature of subject, greeting guests and strangers by weeping and sighing, a custom found both in South America (Charruas, Tupi, Lenguas) and in North America (Texas, Caddoan tribes, Sioux, etc.). F. considers this greeting nothing more than a senselessly exaggerated and degenerate form of courtesy "raised to the highest" power.
- Ueber eine als Couvade gedeutete Wiedergeburtzeremonie bei den Tupi. (Ibid., 59-60.) Discusses an old custom (he who has killed an enemy, is, at the cannibal feast, made to lie still in a hammock, given a little bow and arrow to shoot at a wax target; also given a new name, etc.) reported by Hans Stade; also the name-giving ceremonies of the Tupi—these are "due to fear of the spirit of the slain." Ethnologic parallels from the Aztecs and Pueblo Indians are cited.
- Gann** (T. W.) The ancient monuments of northern Honduras and the adjacent parts of Yucatan and Guatemala, the former civilization in these parts and the chief characteristics of the races now inhabiting them; with an account of a visit to the Rio Grande ruins. (J. Anthr. Inst., Lond., 1905, xxxv, 103-112, 1 fg.) Notes on buildings within mounds, stone-faced pyramids, ovoid underground chambers, former civilization (no metals), pottery (3 sorts), burial customs, religion, physical characters of modern Mayas, language, native arts and agriculture, influence of white civilization (altogether evil)—visit to ruins, "good specimen of Toltec architecture."
- Giuffrida-Ruggeri** (V.) *Gl'indigeni del Sud-America centrale fotografati dal Boggiani.* (A. p. l'Antrop., Firenze, 1905, xxxv, 383-387, 1 pl.) Notes on the Boggiani collection of photographs of Indians of central S. America (See *American Anthropologist*, 1905, N. S., VII, 325). Facial and other peculiarities are discussed—"the secondary (or tertiary) sexual characters are well marked in the faces of these Indians."
- Hill-Tout** (C.) Report on the ethnology of the Stalutun of British Columbia. (J. Anthr. Inst., Lond., 1905, xxxv, 126-218.) In this important monograph are treated ethnography and sociology (list of 30 settlements), marriage (nearness of blood the only bar), dwellings, food, dress, puberty (Stalutun customs *sui generis*), mortuary (taboos and prohibitions) and birth customs, "salmon ceremonies," totemism (personal is earlier), *nomenclology* (system of naming true source of group names), crests (from earlier personal), time-divisions, sundry beliefs and superstitions, linguistics (156-177), myths and traditions (177-205)—English texts of 7 native texts, interlinear translation and free rendering of 2), vocabulary (206-218) of some 850 words. With regard to totemism and certain magical ceremonies there are striking resemblances between these Indians and the Arunta, etc., of central Australia. The Stalutun were once a strong and populous Salish tribe.
- MacCurdy** (G. G.) *Archæological researches in Costa Rica.* (Ibid., 437-442, 2 pl., 3 fgs.) Critical résumé of Hartman's *Archæological Researches in Costa Rica* (Stockholm, 1901).
- Nordenskiöld** (E.) *Beiträge zur Kenntnis einiger Indianerstämme des Rio Madre de Dios-Gebietes.* (Ymer, Stock-

holm, 1905, xxv, 265-312, 35 fgs.) Gives ethnological results of expedition of 1904-05 among the Tambopata-Guarayo, Yamiaca, etc., of the Rio Madre de Dios country. Tribal nomenclature and distribution, organization (chiefdom important), language (brief vocabularies of Tambopata-Guarayo, Arasa, Yamiaca, Atsahuaca, Tuyoneiri — the first two are Tacana, the third and fourth Pano, the last neither Tacana nor Pano), physical characters, war, friendly intercourse, migrations and agriculture (fields widely scattered), fishing and hunting (few tame animals), weapons (bow and arrow in detail), houses (each tribe has several dwelling-places in connection with its various fields), family (small, monogamous), fire and food-preparation (vegetable food most important; eat all day), disease and death, etc., (dysentery; clean, daily baths; not cannibals), clothing and ornament (ornaments on cotton shirts few; hunting trophies worn; nose-piercing; necklaces), dance and song with feather-dress, painting face and body, hammocks and basketry, drawings (Yamiaca drawings on clothes, walls, etc., due to more contact with whites), hospitality (marked; no word for "thank you," no handshake, only nodding with head as greeting). N. has found out much that is new about these "wild Chunchos."

Ethnographische und archäologische Forschungen im Grenzgebiet zwischen Peru und Bolivia, 1904-1905. (Z. f. Ethn., Berlin, 1906, xxxviii, 80-99, 20 fgs.) Treats of the Quechua Indians of the borderland between Peru and Bolivia and the results of archeological investigations (*chulpas*, burial-caves, etc.) on the eastern slopes of the Andes. Among the objects found were bronze needles (*topos*) with llama-heads or leaf heads, such as are still used by Quechua women, pestles, pottery fragments — sometimes quite modern objects (later additions to original votive gifts). In one burial cave were 200 skeletons, in one *chulpa* 16; few had but one. Certain old Quechua customs (dances, burial of property with dead, foundation-sacrifice, "magic" for dry weather, making-sick, etc.) are noticed. The "wild" Indians or Chunchos are briefly considered.

Palmer (T. C.) Indian implements collected on the river shore at Chester, 1893 to 1897. (Proc. Del. Co. Inst.

Sci., Media, Pa., 1906, 1, no. 2, 26-28, 1 fg.) Describes briefly a collection of arrow heads (110 in number), "reject" clippings and flakes, pottery fragments, piece of slate gorget, scraper, hammer, axes, etc., presented by the author to the museum of the Society. A large number of the arrow-heads are of the "white flint" so common along the Delaware. In the angle between the river and Lamokin run once stood an Indian village.

Seler (E.) Das Dorfbuch von Santiago Guevea. Eine zapotekische Handschrift aus der Mitte des sechzehnten Jahrhunderts. (Z. f. Ethn., Berlin, 1906, xxxviii, 121-155, 36 fgs.) Describes and discusses (hieroglyphics, names, numbers, words, etc.) a Zapotec Ms. of 1540 (from two copies, one at Guevea, one in the Mexican National Museum). Three languages appear, Aztec, Zapotec, Spanish. The upper half of the leaf contains the hieroglyphics of the place and those of 19 points around it; the lower pictures of the people presenting tribute to the kings.

Sergi (G.) Contributo all' antropologia Americana. (A. d. Soc. Rom. di Anthropol., 1906, xii, 197-204, 1 pl.) Treats of three American types of crania: Ancient Peruvian, which has negroid or oceanic pigmoid elements (cranial form, capacity, stature) due to trans-Pacific immigrants — this skull is *Sphenoides parvus peruvianus*; modern Bolivian Indian (*Ovoides bolivianus*), with Melanesian affinities; mound-builder skull with central Asiatic relations. Prof. S. sees two pre-Columbian currents of immigration into America, one Oceanic, the other Asiatic.

Simmons (H. G.) Eskimåernas forna och nutida utbredning samt deras vandringsvägar. (Ymer, Stockholm, 1905, xxv, 173-192, map, 6 fgs.) Discusses former and present distribution and migrations of the Eskimo tribes, with references to recent authorities, particularly Boas and Thalbitzen — the map is modified from that of the latter (it shows regions now uninhabited by Eskimo but containing evidences of their former residence: Southeast coast of Labrador, east coast of Greenland, the Arctic archipelago between Greenland, Baffin Land and Victoria Land, and a portion of the extreme N. E. Asiatic coast). One of the notable Eskimo "ruins" is "Eskimopolis" on Buchanan Strait, visited by the author in 1899. S. considers rash

the conclusions of Storm and Isachsen as to the post-Norsemen population of Labrador by the Eskimo.

Smith (H. I.) Recent archæological discoveries in northwestern America. (Bull. Amer. Geogr. Soc., N. Y., 1906, xxxviii, repr. pp. 1-9.) Summarizes briefly explorations (1897-99, 1903) of village sites and graves in the southern interior of British Columbia and the interior of Washington; shell-heaps and cairns on the coast of British Columbia and Washington; sites along the Columbia river, between Portland and the coast. Mr S. found that the interior S. British Columbia culture was a unit, that of the coast another unit, while in central Washington was a culture differing in some respects from both. The Lillooet valley shows influences of both coast and interior. The material culture of the prehistoric people resembled that of the Indians of to-day; inter-tribal interference was greater in earlier times.

West (G. A.) The aboriginal pipes of Wisconsin. (Wisc. Archeol., Madison, 1905, iv, 47-171, 17 pl., 205 fgs.) This valuable and exhaustive monograph treats of tomahawk pipes (author be-

lieves that "most of the metal artifacts found in Wisconsin, commonly attributed to French origin, were really made by the British and Dutch"), other metallic pipes, clay and pottery trade pipes, pottery pipes (native pipes comparatively few, pot-making more developed here), stone pipes, Siouan pipes (calumets), "Micmac" pipes, portrait pipes (stone pipes with carved human heads most common form of effigy pipe in W.), effigy and emblematic pipes (comparatively few), "bridegroom" or double-stemmed pipes (one bowl with two stem-holes), "flatform" or "monitor" pipes (nearly all surface finds) of various types, handled pipes (22 examples, no two of same pattern), disk pipes of three varieties, high-bowled, pot-shaped, vase-shaped, square-bowled, ovoid, lens-shaped, keel-shaped, double conoidal pipes, pebble pipes ("rudest pipe form imaginable"), tube pipes, peculiar tubes, California tube pipes, etc. A number of the Wisconsin pipes are evidently exotics (due to barter, trade, conquest). "Indian tobacco" of several sorts (kinnikinnik, etc.) was used by the aborigines of Wisconsin, but "tobacco, as we now know it, was introduced by the whites."